THE ARYAN PATH

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EDITOR
Preparation for Citizenship
III: The Duty of the State to the Citizen

C. P. RAMASWAMY AIYAR
The Meaning of Existence

V. Y. KANTAK
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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXV NOVEMBER 1964 No. 11

PREPARATION FOR CITIZENSHIP

III.—THE DUTY OF THE STATE TO THE CITIZEN

[WE reprint this article from THE ARYAN PATH, November 1940.—ED.]

FRIENDS,

In our first study, "Democracy, A Spiritual Principle," we saw the basis of unity and of brotherhood on which the Temple of Democracy should be erected. Unless that Temple has for its foundation the Fraternity of the Spirit, the Goddess of Liberty will not come to dwell in the shrine. Yesterday we looked at the contribution which the individual citizen has to make to the creation and the sustenance of real Democracy. We saw that Democracy is *Sva-rāj* and *Sva-rāj* is *Dharma-Rāj*. In both these studies we rejected the extreme views — one, that the citizen exists for the State, and the other, that the State has no claims on its citizens. We saw the middle path to be that in which the human Soul should look upon the State as a training-ground for its evolution and the central method of that evolution to be the spiritual service of Democracy in the State. Today we are going to continue our study from the point of view of the contribution which the State, as an institution, should make to maintain the high level of Spiritual Democracy.

There are in the *Mahabharata* a few sentences uttered by the great Master Krishna in which the very kernel of the teaching I want to stress is given. In the *Udyoga-Parva* is the stirring narrative of Krishna going to the Court of Dhritarashtra, to try to avert, even at the eleventh hour, the carnage of war. In more than one speech, logical, eloquent, inspiring, Krishna expostulates with the evil Duryodhana, and fails. His next step is to try to bring the blind King Dhritarashtra to some sense of justice and, after citing some historical precedents, he utters these remarkable words:

> Binding in the same way Duryodhana, and Karna, and Shakuni, the Son of Suvala, and Dushshasana, make them over to the Pandavas! For the

sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. Lastly, for the sake of one's Self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas! O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account.

Now, herein is one statement which may puzzle people. That the lesser should be sacrificed in the interests of the greater, that the portion should be sacrificed in the interests of the whole, is easily understood. But what is the meaning of this: "Lastly, for the sake of one's Self, the whole earth may be sacrificed"? This sounds topsyturvy; but it is not so. The Spiritual Self of man has for its kingdom the universe. Recall that yesterday we saw how the man of spiritual attainment is described in the *Upanishads* as having gained *Sva-rāj*. The man of spiritual insight is able to say, as Thomas Paine said, "My country is the world, and my religion is to do good." The very essence of Democracy is the greatest good of the largest number. The State as a training-ground for human evolution must be a spiritual democracy in which protection has to be afforded the weak against any and every kind of tyranny.

In this noble and sage advice of Shri-Krishna we come upon these principles: first, evil, however powerful, even if it is found in the royal household, should not go unchecked; secondly, effort should be made to *educate* the evil-doer so that he may get over his evil; but, if he fails to come to reason, others must be protected and to that end the evil-doer, in his own interest as well as in that of others, should be put out of action. Thirdly, we come upon a very important item, about the State; the spiritual viewpoint reveals that the institution of the State has two aspects — internal and external. For example, a village is a State, a city is a State, but the province is a larger State in which the village and the city are contained. Beyond the Province-State is the Country-State. But beyond the Country-State is the World-State. Spiritual Democracy recognizes the world and the good of the world, and if necessary sacrifices the country for the good of the world, as the village is sacrificed for the good of a country. This does not mean injustice to the smaller unit, but the training in Democracy which is Spiritual. After all, is not the world of today suffering from a non-recognition of this principle on the part of more than one mighty kingdom? But let us not go into international politics! The ancient doctrines of social order, ever expanding, give us this view very clearly: the function of any State or any government is twofold; the establishment of *Dharma* — Order — in two main departments, at home and abroad. Within the territory of the State there must be order — a cosmos, not a chaos — but that order or cosmos must not be the cause of

producing chaos outside. This brings us to the doctrine that Justice and Sacrifice should go together; nay more, that Justice and Sacrifice are but two aspects of one divine spiritual quality: Justice to oneself must be a figure in the reckoning when we are sacrificing that self; on the other hand, we must be just in demanding sacrifices from others; the attitude "my country, right or wrong" is a destructive doctrine in politics and entirely false as a spiritual principle.

Now consider this dual function of the State: establishment of Order within the State, but without causing any disturbance to the larger unit. We in India must cultivate this ideal and spread it abroad as our message. What ideal? That we recognize the World-State of which India is but a part. In managing our affairs in our own country we will not forget the fact that just as Bangalore owes its duty to the province, and the State of Mysore to India, so also India has her obligations — duties and not only rights — in the wider polity. This is the ideal; practical men may and will find numerous difficulties in upholding the doctrine in day-to-day affairs; but the ideal has to be worked for here, as in other walks of life. This may sound impractical idealism, but in the long run it will prove to be highly practical politics.

A philosophy of this kind of social order is to be found in our *Dharma Shastras*. There are principles to be applied with such modifications as our times and circumstances indicate. The ancient codes are related to the ancient philosophy of life. *Manu Smriti* or *Manava-Dharma-Shastra* sounds almost ridiculous in some of the rigid injunctions given if these are divorced from philosophical, moral, and psychological propositions. What the chief principles are we shall see in a moment: the foundation of the State is, according to these ancient codes, the pattern of the Family. The World-State is the Human Family — a joint-family system, if you please, and each country, as each part in each country, is related to the larger unit and to the whole of the Human Family. Already, yesterday and the day before, we saw how differences of capacity and of character can and should be utilized by the individual. Today we do recognize that each one of us has obligations to our parents, to our children, and to our partner — husband or wife; good householders recognize their obligation to their employees; but the spirit of the family stops its beneficent function there. In olden days our Great *Gurus* and Divine Rulers taught the application of the family-spirit to the human race. Have you considered the idea that our fast-disappearing joint-family system is in itself but a fragmentary remnant of the divine institution of the World-Family, the Human Family? Once the Race spoke but One Language and lived out but One Religion. The State as a family has obligations to the citizen — the obligations of protection, of education, of giving opportunity to each

for Right Livelihood, *Sammājivo,* so that the citizen is enabled to do his duty, as we saw yesterday.

There is much talk of a Federated India: political and economic factors are being considered, but there are moral and philosophic aspects which are mostly neglected. But national politics no more than international politics must tempt us away from our study. The Federated India must be One Family — united, harmonious, whole, part of the great World-Family.

And now turn to those philosophical and mystical doctrines without an appreciation of which the Family State is an impossibility. What are these propositions? I hope you will not be shocked at the seemingly grotesque otherworldliness and impracticality of the principles I am going to name! They are three in number: The first is, the State must learn to take cognizance of the Human Individual as an Immortal Soul. The second is the fact that that Immortal Soul is growing, is unfolding through the process of Reincarnation — each citizen in the State is there on a pilgrimage, to worship and to derive the benefit of worship, to serve the State and to get from it spiritual and intellectual beneficence. Third, this process of give and take, of service rendered and benefits received and growth of Soul attained, is not a haphazard process, is not accidental, but is according to the Moral Law which works within man as it functions in the starry firmament. This Moral Law was and is known as the Law of Karma, Causation — much misunderstood as fatalism, while it is the Law of Action and Exertion. The progression and the perfecting of the individual takes place according to Law — just, mathematically accurate, and with which Law the State itself has to reckon!

Now, all that I have been saying is so foreign to modern politics, so out of the usual, that it must sound almost bizarre to politicians and to would-be politicians. Let me turn, therefore, to some practical applications. Take the doctrine of Reincarnation — successive lives on earth — and see if it is not practical and useful to possess a knowledge of it for the purpose of building up an ideal State of Spiritual Democracy. This second of the three principles contains the basis of the other two: if there were no human Soul in the process of growth, there naturally would not be the process known as Reincarnation. And the way or the method by which the past and the future are connected in the present life implies the working of the Law of Karma, of Exertion. As we saw on the first day, differences, inequalities — of capacity, of character, even of bodily health — are a very fundamental problem for any and every State. The problem of education contains its own problem — of defective children on the one hand, of infant prodigies on the other. Then the Health Department of any State meets the problem of inequalities — from congenital idiots to neurotics. While all

governments are trying to remedy the evils which are upon them, no one seems to ask the why of the problem. Heredity entirely fails to throw light on the causal aspect. Nothing explains the differences save successful or unsuccessful action in the past, producing success or failure in the present. Let us apply Reincarnation in two spheres — the school and the jail.

Everyone agrees that each boy or girl has his or her inherent capacity; that each is born with characteristics, many of which often are not related to the capacity and the character of the parents or grandparents. Suppose that it is recognized that each boy, each girl, is a Soul with past experiences and that that Soul brings with it its own seeds from past seasons of action: our whole system of education will undergo a mighty change for the better. Education will then become a real drawing out from within and not only an imposition of facts and figures necessary to pass periodic examinations, facts and figures mostly unrelated to the needs and the circumstances of all pupils. Discipline — now enforced on children with the help of the cane on the one hand, or not enforced at all by foolish educationists on the other — will be revised and a proper system of self-discipline and of self-education will come into vogue. I could keep you here a whole hour and more expounding this theme; but that is not the subject of our study. One thing must be said before we leave this point: do not look upon the Occidental methods of education, where every boy at school is expected to become a bully, and where other un-Aryan ideas are present, as suitable for our India. Let our Indian boys and girls be educated to be Aryan, Noble. Let them become noble gentlemen and gentlewomen — not be turned into gentlemen such as we know hailing from the West!

Turn for a moment to the treatment of criminals and consider the reform of prisons and of jails. Criminals are also human Souls, badly educated in the past, in whom small vices have grown to large proportions, and who have been attracted to families and to countries and to States suitable for their viciousness to work itself out. These unfortunate Souls are our brothers and the duty of the State is to educate them, not only for the future years of this life, but for future lives to come.

Similarly, Reincarnation applied to lunatic asylums and to other governmental institutions will transform them beyond recognition from their existing condition, and in every instance the change will be for the better.

But turn to the third principle I named: let us consider for a few moments the concept of Moral Law as expounded in our ancient texts. This Law is called Karma — the Law of Action which produces reaction, which reaction in turn becomes a cause for further action. As we already pointed out, Karma is very wrongly mistaken for fatalism; it is not fatalism. Karma may be described as Perpetual Motion in the moral and in

the intellectual world and that Motion envelops all things, all men, all governments, and, please note, all officials of governments! In the human kingdom this Law may be defined as the Law of Exertion — exertion to overcome evil; exertion to do good; exertion to progress, exertion to serve others; and so on. If State improvement depended on the Will of God, we might as well say good-bye to all improvement!

There is one aspect of this Law which is appropriate for us to consider in our study. Look at the ancient concept of the King. In ancient days the King was not only a nominal figurehead, but a responsible official, the highest official, hence the highest servant of the State. Not only the Chinese Confucius took the view of the Ruler's personal responsibility, but Ali, the son-in-law of the Arabian Prophet, has said: "It is right that the King should govern himself before governing his subjects." The same idea, but put in a more positive and constructive way, emerges in the ancient Indian concept: *Dharma* and *Danda,* the symbol of *Dharma*; *Dharma* ruled the monarch and enabled him to use his *Danda,* his sceptre. And if the monarch disregarded *Dharma*? The *Danda* was taken away from him. Do not fancy that in ancient India democratic institutions were unknown. There were *Sabha* and *Samiti,* and do you know what they are called? "The twin creations of Prajapati." Kalidasa in his *Raghuvamsha* says: "*Rājā prajā-rañjana-labdha-varṇaḥ.*" (The King gets his character of kingliness by pleasing his subjects.)

Teach every boy, every girl, every householder, that Karma means that man is the maker of his own destiny, the shaper of his own life, the creator of his own circumstances, and you will not only produce happiness and contentment in their lives, but also energy, *Virya,* the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial. The State suffers from the apathy, the *tamo-guṇa,* of the citizen; it is because the State itself does not recognize the very soul of right exertion. The administration's first duty is to inculcate the spirit of action and exertion on behalf of the State, and that cannot be done unless the citizens are made to see that the State belongs to them. The State does not belong to the King; India does not belong to the Viceroy or even to the Legislatures. India belongs to the Indians; and unless that truth becomes an energizing force the real dawn of *Sva-rāj* will not be.

This doctrine of Karma, right action in the present to overcome past errors, to build future happiness and order, is a very powerful and potent doctrine. It cannot be too often reiterated that we in India suffer from a mistaken view of Karma. It is said sometimes that Providence sent the British to India. Humbug! No Providence sent them here; our own folly and stupidity and unrighteousness attracted Robert Clive and Warren Hastings to our soil. Let us get rid of that effeminate doctrine of fatalism.

Let us act, let us perform *karma,* overcome our past follies and develop from within ourselves the strength and the stamina to grow into glory and power — spiritual glory and spiritual power.

We have in India a noble example in Ashoka, the Beloved of his People. Look at his personal life: what an inspiration it is to learn that a man of errors, full of obstinacy and of pride and of cruelty, who shed much blood in many wars, should have developed the perception to conquer himself sufficiently to achieve what he achieved. "He who conquers himself is greater than the conqueror of worlds." Look at his internal State policy — the enlightened service he rendered to his people, treating them as a loving father treats his children, looking after their bodies as well as their minds, caring for their moral uplift as much as for their spiritual enlightenment. And examine his foreign policy — how he successfully endeavoured to control warfare outside of his kingdom, not only by setting the noble example of not attacking others, but also by his constructive statesmanship. Listen to this piece of pure, spiritual diplomacy, in which the foreign policy of Ashoka is embodied. It is an extract from a Kalinga Edict:

> It might occur to the unconquered borderers to ask: "What does the king desire with regard to us?"
>
> This alone is my desire with regard to the borderers, that they may understand that the king desires this, that they should be free from fear of me, but should trust in me; that they would receive from me only happiness and not sorrow; that they should further understand this, that the king will tolerate in them what can be tolerated; that they may be persuaded by me to practise *Dharma* or morality; and that they may gain both this world and the next.

In another Edict Ashoka says:

> Today, in consequence of the practice of morality by His Sacred and Gracious Majesty the King, the sound of the war drum has become the call not to arms but to *Dharma.*

Every historian worth his title has recognized Ashoka as a most successful Empire-Builder; we must add that his success was due to his spirituality. Ashoka followed the wise precept of our Lord Buddha:

> Let each man make of himself that which he instructs others to be. Himself well controlled, he may control others.

Yes, Ashoka was but the fair fruit which grew on the tree of wisdom which we revere as Buddha. But the great Buddha Himself, the Kshatriya Prince who exchanged the Sceptre of Royalty for the Begging-Bowl of the *Sannyasi,* spoke but the Ancient Message of His Illustrious Predecessors — of Krishna, of Rama, and of Those who taught and ruled before Them in this Imperishable Sacred Land of the Nobles, the Aryans.

But we must close. Once again here in India, *Aryavarta,* there must arise the spiritual builders of spiritual Democracy. But Nature grows nothing by accident and haphazardly. The harvest is the result of the sowing, and rain itself, which the fields need, comes from sacrifice, *yajña,* says the *Gita.* We, the sons and daughters of India, are builders of our government today, are creators of our State tomorrow. We must learn to sacrifice intelligently, to ideate correctly, to build after the Heavenly Pattern. We have guidance for our work not only in our ancient texts and in our glorious philosophy, but in the very air we breathe, in the very earth we walk on, in the very water we drink. The air we breathe is the same air that our ancient citizens, always in their millions, breathed, and that same air ought to give us the vitality, the energy, the *prāna,* which made them happy in their nobility, prosperous in their labour. Heavenly Ganga and Jamuna which assuaged the thirst of our spiritual rulers in the past will today nourish our government officers, our administrators, and our legislators. But we must breathe the air in the spirit of those ancient citizens and our modern ministers must drink the sacred waters of wisdom as did the administrators of old.

And when the ordinary people and their leaders and guides live lives of sacrifice — then — the miracle! What kind of sacrifice, and what miracle? The sacrifice, *yajña,* of our humble Souls who worship with pure heart, offering the leaf of good deed, the flower of good thought, the fruit of good speech, as Krishna recommends. Krishna says that He will accept such sacrifices and deliver us from the bonds of evil Karma. And then what will be the miracle? Our Indian Earth, our *Bharata-Varsha,* our *Aryavarta,* will raise up for our benefit a Himalayan Soul — a Buddha, a Shankara, a Zoroaster, an Ali, a Jesus.

But we must begin to break the bondage of our minds corrupted by the glamour of a sensuous civilization and learn to live by the Light of the Spirit, ever remembering that we are "one with our Father in Heaven," as Jesus taught, echoing the teaching "Look inward, thou art Buddha." The mighty Power of the Deity lives in the heart of each one of us and, whether we be Christians or Parsis, Jains or Sikhs, Muslims or Hindus, we are men and women belonging to the one family, forming the one brotherhood of the Human Race. To a glorious consummation our Karma calls; let us awake to our responsibilities, and serve our Mother India so that She may bless the world!

EDITOR

THE MEANING OF EXISTENCE

[**Dr. C. P. Ramaswamy Aiyar** needs no introduction in India or abroad. We are happy to publish these reflections on the shifts of fundamental ideas in our time. Materialism in the nineteenth-century sense has (as Madame Blavatsky predicted it would) received a death blow. It remains for us to adjust our moral propensities to metaphysical truths that the progress of the cycle has set clearly before our eyes.

These reflections were broadcast as a talk by All India Radio in 1957. They are reproduced by courtesy of the A.I.R.—Ed.]

The self-satisfaction and certitude that characterized philosophic thought a few years ago have given place to a questioning of the ultimate verities, and people are now less certain than ever before of fundamentals. They are constantly putting to themselves the question whether the present civilization and the progress that has been attained have been really worth while. Men in Asia and in Europe lived in the old days in a world of whose purpose they were convinced. The essentials of the universe seemed to be its regularity and orderliness, although from time to time doubters like Omar Khayyam explained:

> The ball no question makes of ayes or noes,
> But here or there as strikes the player goes,
> And he that turned thee down into the field,
> He knows about it all — he knows, he knows.

In the medieval ages of Europe, man was content to rely on the Bible and on Aristotle — the latter being the ultimate authority on worldly affairs and science, and the former embracing all religions beyond the reach of reason. It is all very different today. Later developments of science or mathematical reasoning have administered many shocks to the complacent, and such elementary ideas as time and space, which were the basic concepts of thought, have received new definitions and are yielding fresh problems to the physicist and the philosopher. We are face to face with amazingly new doctrines as to a constantly expanding universe which, nevertheless, seems to co-exist with finite space. Moreover, the higher science and philosophy of today have abolished substance as such and, in essence, reverted to the *maya* theory of the Indian Seers. The material world which was postulated as something definitely objective is now regarded as consisting ultimately of waves and electric charges. As has been remarked by a leading thinker, the idea of substance has been replaced by the idea of behaviour. Energy and not material particles seem now to be the primordial thing, and the mystic idea of the *Logos* and the Hindu picture of *Śabda Brahma* or *Nāda Brahma* that is the spirit of the Universe, as embodied in vibration or in energy manifested in sound waves,

seems to have been a real anticipatory thought. Perpetual disintegration and the transformation of one element into another and cosmic radiation coming from outer space are some of the new thoughts claiming recognition.

The theory of relativity has made inroads into the old laws of motion and gravitation. We are taken into regions which transcend imagination and are told that our measures of length and time are variable with the motion of the observer, or, in other words, that there is no such thing as the time or distance between two events but only relative motion, what is important being neither space nor time but interval. So far have these speculations taken us that it is possible for Sir James Jeans to assert that the Universe can be best envisaged as consisting of pure thought; another scientist professor, Levy, going so far as to say that the underlying reality of the Universe is never perceived — but that a mere appearance is experienced so that what the mind pictures is not reality, but its superficial structure. It is marvellous that the same thought occurred to the Indian Seer, who asserted in the *Kaṭha Upaniṣad*: "Save by the statement that it exists, how is the Universe to be understood?"

In the result, therefore, the materialism or positivism of the middle of the nineteenth century, which led to a reaction in an attempt to vindicate the spiritual character of the Universe, is now yielding place to a positive welter of philosophic tendencies. We have today the school of thought which maintains the existence of something independent of consciousness. We have those who rely on experience as not being inconsistent with the acceptance of a super-normal consciousness. There are philosophers who, with General Smuts, strive to harmonize the latest scientific conceptions and insist on a definite creative evolution. According to Smuts, space and time are no longer homogeneous but, in his own language, have been reduced to a curved and warped space-time having a definite structure. A thing itself is not an event according to the system of relativity, and, by a synthesis of such thoughts, Smuts arrives at the conclusion that life and personality are successive advances in the structure of matter which is tending towards free and harmonious self-realization.

Recent speculation is again reaching towards the affirmation made thousands of years ago, on the banks of the Ganges, "*Tattvamasi*" or "That thou art" — and "*so:ham*" or "I am He," which presupposes the oneness of all things conscious and unconscious or self and non-self. The estrangement between science and philosophy which was so marked at an earlier epoch is thus being abolished and the tendency of modern physics has had a counterpart in the tendency of philosophy to think of reality as a flux of events rather than as substantial. Matter seems to lose its material characteristic and what has been previously stated as the principle of indeterminacy and its application to free will have profoundly modified

old conceptions and altered the reliance on probabilities. In many scientific quarters this symbolism has lead to a mysticism which is not very different from the message conveyed in the following passage from the *Bṛhadāraṇyaka Upaniṣad*:

> He dwelling in the *Ākāśa* (or Cosmic Substance) is within the *Ākāśa*, whom the *Ākāśa* does not know, whose body is the *Ākāśa*, who from within rules the *Ākāśa*, is Thy Soul, the Inner Ruler, the Undying.

Looking back over the events of the last few years, it must be realized that the progress of the positive and applied sciences and the phenomenal industrial growth have inevitably given birth to modern socialism and the present-day manifestations of competitive life. In certain other aspects, these developments tend to repudiate moral as well as other hierarchies. By exalting the individual they seem to result in some kind of determinism and to suppress individuality. On the other hand, many of the orthodoxies of the world in essence appear to deny any collective evolution of the human race and confine the individual to the small space occupied between a birth and a death, man having been nothing before his birth and after death being destined to stay in hell with or without an intermediate stage or in some paradise. Such theories seem, at the same time, both to exalt human personality and to reduce it to comparative ineffectiveness.

At this juncture, I hold that the world has a great deal to learn from the Hindu attitude to religion and life. The Hindu philosophy of religion, as acutely defined by Dr. Radhakrishnan, starts from and returns to an experimental basis. It is not dependent upon the acceptance of a particular kind of spiritual life or experience. It is catholic in the larger sense and admits of points of view other than its own. Every belief and every system which uplifts a man's soul is regarded as authentic. It is not a definite dogmatic creed but a unified mass of spiritual thought and realization. Many sects professing different beliefs are within the fold. It matters not whether the Seer who has the insight has dreamed his way to the truth in the shadow of the temple of the tabernacle, the church, or the mosque. The student of sociology, myths, and religions is daily becoming more tolerant to other faiths than his own. The innate temperament of the people, the spirit of the times, and the needs of the moment determine the character of religion and philosophy, which are increasingly coming to be regarded not as mutually antagonistic but as complementary and as tending to a common end and purpose. Many beliefs regarded as special revelations or as characteristic of professors of particular religions have been shown to be survivals of earlier practices and beliefs in widely removed countries. Dogma is disappearing and giving place to a recognition of natural differences which are nevertheless reconcilable with ultimate unity. In the

work of re-adjustment of philosophic and religious beliefs that is now going on around us, the method of approach adopted by Hindu teachers towards problems of life and of thought is an authentic contribution. To resolve the many disharmonies of the world, its doctrine of Karma will increasingly be a factor of incalculable value. This doctrine not being, as is often believed, in conflict with freedom of will, it is, in fact, the logical corollary of the sciences which are dethroning the theory that the forces of the world can be manipulated or moulded arbitrarily by human or divine persons. It is the sublimation of the rule of law.

C. P. RAMASWAMY AIYAR

HAPPINESS

We seek, you flee
And find the breast
Of one who seeks you not,
There you nestle,
A bright singing bird
With power to bless
Those who delight
In others' happiness.

HERBERT BLUEN

SHAKESPEARE'S MEN AND WOMEN

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The first part of this interesting study appears below.—ED.]

I

"THESE PEOPLE of Shakespeare's — how extraordinarily like life they are!" That, perhaps, is the commonest response to Shakespeare's greatness as dramatic artist. A good part of Shakespearean interpretation does little more than elaborate this impression. Shakespeare's men and women are so palpable, so intensely real; we seem to know them as we know real people around us. In fact, we know them somewhat better, which is not surprising. For, after all, they are the product of one man's designing (not God's) and they have their existence limited by a manifest function which they perform within the rigidly controlled world of the drama. They can be and do no more than just answer the play's purpose. True, but the play's purpose does not seem to quite explain them away; it is as if they had the power to surprise, to change, to grow, and to be inexhaustible. When we try to examine them critically we are baffled by the very wealth and variety of possible interpretation they can sustain. It is as if we were dealing with life, which is susceptible of many interpretations that do not necessarily invalidate each other.

Is this merely one of those superstitions that have gathered around the magician-bard? Or is it expressive of a profound truth about Shakespeare's art? To dismiss it simply as the common man's vulgar preference for "the realistic" will hardly do. Even that very uncommon common man, Dr. Johnson, roundly declared that Shakespeare's heroes are men and likened his creative power to Nature's. At the same time it is quite clear from the start that in talking of Shakespeare's characters as if they were living persons we are committing a kind of literary solecism. We may even be held guilty of childishly confusing the literal with the metaphorical. A dramatic character, however life-like, is never a simulacrum of an actual human being; and a play is not a slice of life but an art-form or life presented with a slant. In real life we account for the conduct of a person "from general principles, from latent motives, and from policies unavowed." Whereas we can understand Shakespeare's characters only so long as we

agree that we cannot know all about them. We know about them only what is relevant, what the play requires us to know. And what is relevant is not a hinterland of complex motives such as we assume in a person in real life but simply the particular aspect of the situation or point of view the character is designed to embody in the scheme of the play. After all, it may be said, these characters have no private lives; they live in public before an audience. In fact, our inquiries into their private lives and our probings into their motivations are not only irrelevant but plainly misleading.

A play may be regarded as a prismatic vision broken up into its components, characters and events, each element contributing to the whole. And what the play as a whole presents is a particular "address to the Universe." The central character of a play, for instance, in order to fit the pattern of the play, has to be surrounded and supported by characters chosen expressly for the purpose of defining this embodied "address to the Universe" by varying gradations and contrasts. In this way, a Macbeth has to have a Lady Macbeth and a Banquo by his side. These characters in their juxtaposition diversify and express the particular truth that is to be presented. Their words and actions can be accounted for only within the frame of reference provided by the theme and purpose of the whole play and not by assuming in the characters "a complex, unified tissue of thought and feeling" from which their particular voices issue. In other words, what is important is to see them in their "roles," to examine the function they perform in a complex design.

It is true that neglect of character viewed as role and function can produce strange results. Whenever we find the behaviour of a character puzzling we proceed on the supposition that there must be a key to the problem somewhere in the dark recesses of the character's personality. Hence we begin to search for motives, hidden complexes, tensions. Hamlet, to take the standard example, has been under such pressure to explain himself as a psychologically valid human being that his role and function in the play's close-knit pattern is all but obscured. But the Prince of Denmark is not *Hamlet*; he is only an element howsoever dominantly important an element. Excessive interest in *Hamlet* as a psychological study of a single character has made us see the Prince of Denmark in a strange light. Critic after critic has seen in the enigmatic Prince an image of himself or of his age. If a Goethe makes Hamlet a Werther, a Coleridge, as T. S. Eliot averred, makes of him a Coleridge. T. S. Eliot's own explanation, though much more inclusive, has its own peculiar connection with modern man. He finds Hamlet in the grip of an emotion which he could not understand; nor could his creator Shakespeare, presumably. Hence Shakespeare's failure to find proper dramatic equivalents to embody that emotion, to manip-

ulate it into art: Whereas, if the character of Hamlet is viewed in its role or function in the play it is possible to see that the problem of Hamlet is not merely that of one peculiar man who is a kind of freakish genius but the broad problem of action — how all action involves us in Evil, makes us, as it were, unwilling participators in Evil. This very vital sense of the play is weakened and blurred by our over-curious interest in Hamlet as a person.

Unrestrained psychologizing of Shakespeare, may, indeed, go to extremely indefensible lengths. Some have thought that our improved modern knowledge of human psychology would provide clues to some, probably all, of the dark conundrums of Shakespeare's plays. Could we not explain everything that happens in Hamlet as an outcome of a basically Oedipal situation? Could we not explain, to take another famous example, Leontes's abrupt fit of jealousy in *The Winter's Tale* in terms of his homosexual relation with his boyhood friend Polixenes? "Our jealous husband," we are told, "perceives his wife's unfaithfulness instead of his own." "Camillo, the text hints to us, has been Leontes's assistant in covert immoralities." And so on. On the other hand, we have only to place such a Leontes in the sacramental atmosphere of *The Winter's Tale* to realize how absurd this ingenious explanation could be. It is simply irrelevant to the tone and atmosphere of a play that treats of Hermione's gracious sufferings, Leontes's repentance, and the restoration of "natural piety."

And yet, in the face of all this, why do we persist in thinking of Shakespeare's characters as if they were indeed so many men and women for whose behaviour we expect the same kind of psychological plausibility as we do in the case of our friends and acquaintances? The answer to that question lies in the peculiar nature of the vision Shakespeare embodies in his creations and the peculiar tradition of drama in which he writes.

His is a kind of artistic statement that owes so little to the certainties of dogma, is, in fact, a kind of "pre-dogmatic" mode of expression. His vision has the wholeness and the wholesomeness born of a power which Keats called his "negative capability." He asks not that anything be altered in God's world nor is he incommoded by its vital ambiguities for ever remaining unresolved. Shakespearean drama has been called "secular"; it is secular only in the sense that it presents the raw material or the source of the religious without being religious in any one particular way. He is concerned with morals always, but as a moralist never. In such a dramatic world ethical value is always being created by an act of living. The dramatic must take the form of the volitional activity of men and women. It must first provide the naturalistic basis, the matrix in which value may arise. Hence we look for that kind of inner unity in character which we habitually assume in living persons about us. And this is all the more so

in the Tragedies where the question of man's moral responsibility is most pertinent.

In fact, Shakespearean drama, in this respect, expresses the Renaissance interest in human personality. Many of the crucial assumptions on which post-Renaissance civilization rests are already implicit in that drama. As a recent critic enunciates them:

> First, man is a creature capable of dignity. Second, life as led in this world, not merely life as it might be led in the Christian City of God . . . is worth living. Third, the realm of human rationality is the realm in which man may most fruitfully live.

Shakespeare is indeed distinguished from his fellows by his gift for endowing stage figures with life, for creating human beings in the round in this earthlier sense. Not that all characterization in Shakespeare or in the entire tradition of Renaissance drama is so limited in scope to the naturalistic. It is, on the contrary, a world peopled with a motley crowd of the Imagination. The extreme creative freedom of the Renaissance artist often expresses itself in the form of supernatural figures like ghosts, fairies, and witches or semi-natural creatures like Caliban. But the tendency is to invest even these wild fruits of the imagination with something like personality. That was the dominant impulse of the artistic tradition that laid the foundations of modern drama. To it belongs Shakespeare, who is indeed the finest bloom of that great spring.

To look for a realism of character and motive would be more in tune with the Shakespearean tradition than it would be in the case of some others. One would not except such a realism in a No play, for instance, or even in a Sanskrit play like the *Shākuntalam*. The rejection of Shakuntala by Dushyanta, whose mind is momentarily curse-clouded, cannot be simply interpreted in terms of psychological motivation. Nor even could we interpret Aeschylus's Clytemnestra as we would Shakespeare's Lady Macbeth. Clytemnestra's motives for revenge are not simple personal motives; there are extra-personal elements that influence her action, the forces that operate through her against the representative of the doomed house of Atreus. The result is that the sublime hypocrisy of the welcome she accords her husband, the stance of complete confidence with which she commits the deed of horror, and her subsequent wild, maniacal exultation in her crime are the actions of one who is literally possessed by the demon, the forces of Ate, in whose hands she is only a tool. In fact, the most moving moment, according to the naturalistic conception, is her later behaviour when, her great act done, she lapses into silence while the petty Aegisthus struts and frets. She is as if driven into her proper womanly self at last, exhausted and yearning for peace and a little homely comfort. That is close to the mood of Lady Macbeth's "Who would have thought

that the old man had so much blood in him?" But her crucial part in the play's action cannot be understood should we seek to interpret it in the manner we interpret the action of Lady Macbeth.

We tend to look for psychological consistency in Shakespeare's characters also because of his emphasis on alteration and growth within. And growth is one of the things that "spells" life. It is not what happens to the characters that is important but what happens within them. Character-change and character-development is of the very essence of Shakespeare's tragic conception. Sometimes a basic alteration of personality like that of the reborn Lear may itself be the central theme; or it may be a more casual development like that of Romeo, who seems to mature under the stress of adolescent vicissitudes. There is, however, an enormous variety even in this. Change is not always growth that can be seen to be psychologically inevitable. In the tragic world we follow step by step the gradual drying up of human impulses in Macbeth's own mind, or watch the workings of the poison which Iago has instilled in Othello's mind. There is no such cogency about Leontes's jealousy. Neither the ferocious initial onslaught of the malady nor the equally abrupt recovery from it (to be followed by the long remorse) seem to proceed from anything we can find in Leontes's make-up as a living human being. Leontes belongs to another dramatic mode and must answer to another kind of logic of development. It is, in the main, a symbolic mode of presenting the operation of the evil in men and their winning of grace through repentance and the beneficent ministry of woman and child. And again, in the case of a character like Angelo we may perhaps be at a loss to find either the one or the other kind of consistency of behaviour and plainly be forced to see two Angelos instead of one unified personality.

The moral of it all is that we should not try to reduce to a simple uniformity what is of its nature extremely complex. Though at some of his most effective moments Shakespeare's touch transforms *dramatis persona* into mimic unity he uses this power only when it serves the purpose of his poetically conceived drama. For it is "poetic" drama, not the modern drama of realism, that Shakespeare writes. It is palpably wrong and too naive to approach a Shakespeare play expecting every character to possess the depth and unity of real life or to seek a key to every difficulty in our understanding of a play by applying sophisticated psychoanalytical techniques to its characters. Shakespeare frequently uses characters of past theatrical convention, stock characters, or characters moulded on some abstract formula, when they serve the purpose. And sometimes in the same play a role or function modulates into character.

V. Y. Kantak

(*To be concluded*)

ON THE ROMANTIC MOVEMENT IN ENGLISH POETRY

[THE literary distinction of **Miss Dorothy Hewlett** needs no particularizing. On the Romantics in English literature she is an acknowledged authority. She writes with delicate discernment in this article to communicate the quality and mood of the great Romantic Movement.—ED.]

When lovely woman stoops to folly
And finds too late that men betray,—
What charm can soothe her melancholy,
What art can wash her guilt away?

The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover
And wring his bosom, is—to die.

Was it by chance or design that Francis Palgrave in *The Golden Treasury* set against this moving poem another forsaken girl's lament? I give the two first verses:

Ye banks and braes o' bonnie Doon,
How can ye blume sae fair!
How can ye chant, ye little birds,
And I sae fu'o' care!

Thou'll break my heart, thou bonnie bird
That sings upon the bough;
Thou minds me o' the happy days
When my fause Luve was true.

Here in Burns's poem is romantic art in one of its aspects, the "pathetic fallacy" — the identification of the human mind with its natural surroundings — contrasted with a classic utterance, a straightforward statement of cold and cruel fact.

Yet, paradoxically, in this first example, which is after all a song, we have a reminder of how deeply another characteristic of the Romantic Movement was rooted in English tradition. The use of plain words to delineate a plain situation, so defiantly employed by Wordsworth, may have been a challenge to the conventional poetry of the eighteenth century with its classical epithets, its euphuisms ("finny tribe," "denizens of the deep," for fish, for example), but a vigorous native English had been kept alive through the centuries in folk stories and ballads. And indeed, as Jonathan Wordsworth recently pointed out in a *Times* article (20 June 1963) the simple verse form so strongly advocated in Wordsworth's preface to the *Lyrical Ballads* was fairly general in magazine verse of the 1790's.

He also quotes an article by the Rev. William Enfield in *The Monthly Magazine,* June 1796, which clearly anticipates that preface:

> ...the taste of the moderns has been refined to a degree of fastidiousness which leads them to prefer the meretricious ornaments of art to the genuine simplicity of nature.

Another aspect of romanticism deeply rooted in the English character is a love of and a close attention to nature. Our very climate with its rapid changes has made the Englishman so dependent on the weather that his attention, his awareness, has been forced outwards. We can even find deep in the eighteenth century some examples of the "pathetic fallacy," e.g., Pope's

> ...trees where you walk
> Shall crowd into a shade.

But with the Romantic poets there is a difference. Shakespeare and his fellows give us vivid portrayals of natural beauty and, later, Cowper, Collins, Thomson, and Gray celebrate the seasons, the countryside, and the garden, more self-consciously, but not so completely as to identify themselves, to make a mystique of nature. There is nothing before Wordsworth like the declaration in "Tintern Abbey," that poem which so influenced the younger Romantic poets:

> ....I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

Wordsworth, however, in identifying himself with nature, becoming a part of her, was a genuine countryman with his feet always set firmly on the ground. When Coleridge, on the other hand, a man of transcendental genius, joined in that poetical manifesto, the *Lyrical Ballads,* he widened the Romantic vision, returning in theme to larger horizons, to the voyages in seas uncharted by those intrepid travellers in the Elizabethan world of two hundred years before. But the ingredients he gathered from Hakluyt and other old travellers were, as it were, stirred with an individual spoon, blending, transforming them into a voyage of the soul, a soul in terror and in torment. In his extremity the Ancient Mariner cries out:

Alone, alone, all all alone,
Alone on the wide wide Sea:
And Christ would take no pity on
My soul in agony.

This travelling, this travail of the soul, we have in other Romantic poems: in Keats's Endymion's quests on land, under ocean, and in air; in Shelley's young poet in "Alastor," who set out "To seek strange truths in undiscovered lands"; and, most strikingly of all perhaps, in Blake's own mystic country of the mind. Apart, on a more earthly plane, we may place Wordsworth's "Excursion." All these poets travel, learn, reflect, and in their works we see the growth of the soul. This a far cry from that typically eighteenth-century view of the function of poetry, "What oft is thought, but ne'er so well expressed." A poet is no longer the mouthpiece of an enlightened public, but speaks in his own right, as an individual.

Although a truly religious spirit pervaded their poetry — a delight in God's handiwork, a concern for their suffering fellow men — these poets (with perhaps the exception of Coleridge) spurned orthodox religion; and this was a basis of attack by established critics. Another and more obviously striking cause of offence was, not only the new verse forms and rhythms — or old ones revived — but an experimentation in language combined with the use of archaisms. This predilection for medieval words is most clearly shown in "The Ancient Mariner." In later versions Coleridge removed many of them.

What was it that stimulated this new burst of song, this exaltation of the spirit? The prime physical fact was, of course, that supremely exciting event to minds young and sanguine,

When France in wrath her giant-limbs upreared,
And with that oath, which smote air, earth, and sea,
Stamped her strong foot and said she would be free.

The French revolt against old tyrannic authority, so near to us, across only a narrow strip of water, was a portentous symptom, but the roots of a newly conceived freedom were deeper, more widely spread back into the eighteenth century, in a growing consciousness of the rights of man and of his grievances: for example, Goldsmith, in his "The Deserted Village" (1770), remembering a community swept away by a greedy landowner to effect wider cultivation, makes this social commentary:

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay:
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made:
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

Then there were the discoveries in science: Keats might declare that Newton had destroyed the beauty of the rainbow, but his contemporary, Shelley, was as interested in scientific matters as he was in social reform. And with this looking forward into the future — in minds as sanguine as Godwin's to the perfectibility of man — there came, as there often does at such a moment of time, an interest in the past, in the Middle Ages, giving us romantic poetry at its most picturesque. Another and glittering thread in the fabric was a preoccupation with the East, resulting in such popular tales as Moore's *Lalla Rookh* and Southey's widely read romances *Thalaba the Destroyer* and *The Curse of Kehama.* This again no doubt had its physical cause in the activities of the East India Company, but it was an integral part of the widening of interests far beyond our small island.

I have not mentioned Byron, who stands rather apart from the Romantics with one foot firmly in the eighteenth century. Although, unlike the other Romantic poets, he was a man of quite terrifying egoism, he did reflect the new social conscience and the urge towards freedom. Was not his maiden speech in the House of Lords in support of those hungry, angry men the frame-breakers, who were to be put down by a Parliamentary Bill? And did he not actively aid the forerunners of the Risorgimento in Italy, and ultimately lose his life in Greece where he was working for the nation's freedom? And his *Childe Harold,* his *Don Juan,* fascinated a public eager to travel after the Wars. But Byron, a man of the earth earthy, entirely lacked that mystical quality which so exalted Wordsworth, Coleridge, Keats, and Shelley.

This mystique, this travail of the soul, was, of course, nothing new in itself. It had been strong, stronger perhaps, in the Middle Ages, but then it was canalized in religion, in the godhead of Christ and the beauty of the Virgin Mary. Romanticism brought a dispersal of religion in pantheism, a devotion to nature, in aspirations towards the perfectibility of man.

When the Romantic poets were taken from us, three of them by early death, although to a great degree their music, their picturesque qualities, lived on into what has been called the silver age of poetry, their vision was lost; but with a curious aftermath. That late eighteenth-century spread of religious feeling which resulted in Wesleyism and the Clapham Sect now took wings, acquiring a new formalistic beauty in Tractarianism. And this new beauty, this exaltation of mind and soul, led Henry Newman straight into the heart of that medieval mystery, an early begetter of romanticism, the Church of Rome.

DOROTHY HEWLETT

THE BHAGAVAD-GITA IN THE ETHICAL PLANE

[We had occasion to introduce **Shri K. E. Parthasarathy**, a devoted student of religious and philosophical works, in publishing his article "The Soul of the Vedanta" in March 1964. In this article he draws together the passages in the *Gita* which show the ethical bearings of its comprehensive philosophy. Finally they all refer us to the presence in us of the Divine Person, *Puruṣa*, but we must never forget that those, like the heroic Arjuna himself, who knew Krishna as a person, felt abased when they discovered the Deity incarnate in him: their experience of the Divinity in him had to be conveyed by such symbols as the Vision of the Cosmic Form. A universal and impersonal Deific Principle is not inconsistent with the deepest devotion, as the Acharya Shankara showed in his magnificent hymns.—Ed.]

The *Bhagavad-Gita,* the Song Celestial which forms part of the "*Bhīshma Parva*" of the *Mahābhārata,* has been called "the most beautiful, perhaps the only true philosophical song in any known tongue." It is at once one of the shortest and the most comprehensive scriptures of the world. If the hold which a work has on the mind of man is any clue to its importance, the *Gītā* is one of the mightiest. Its keynote is the blending of the ethical, spiritual, and religious aspects of life. It is today the gospel of the Indian revival. In a very real sense, to understand it is to understand the real soul of India.

The circumstances under which Lord Krishna delivered the *Gītā* are too well known to need reiteration. Under psychological stress, Arjuna lost his mental equipoise and was at a loss how to act. Lord Krishna took upon himself the task of bringing Arjuna round and taught him the gospel of the *Gītā.*

The picture of Krishna and Arjuna on the battlefield of Kurukshetra, a *Dharmakshetra* (field of Duty), itself presents an interesting lesson. Arjuna stands on the battlefield a shattered and dilapidated man, while Krishna stands unperturbed. Here is a vital philosophy of life. The war of the *Mahābhārata* goes on in the mind of everyone between the good and the bad, between the positive and the negative, urges. Such a conflict takes place in all spheres — social, political, religious, and economic. Men of *śoka* and *moha* (grief and delusion) suffer and decay. Men of knowledge and understanding truly rule and enjoy the world.

Krishna treats the disease by regular doses of Vedic and philosophical truths to revive the broken personality of Arjuna. Nothing was omitted by Krishna that the unconsoled heart requires. He also revealed his Cosmic Form to Arjuna. As a result, the delusion born of ignorance having been dispelled, Arjuna decided to act according to Krishna's word. Kuru-

kshetra was the place of the great vision and the field of the Divine Illumination to Arjuna. To see God is the only thing which can make a man strong to face the world and do his bounden duty. The theme of the *Gītā* is in a way the discovery of the Divine Essence in man.

Acharya Shankara insists on the importance of ethics as the fundamentals of spiritual life. Ethics is the science of conduct and its aim, the attainment of pleasure and good, or *preyas* and *śreyas*. The proper aim of conduct is not only the attainment of pleasure and avoidance of pain but also the greatest happiness of the greatest number. The ethics of the *Gītā* not only ensure acquisition of good conduct but also pave the way for the attainment of Brahman, which is the highest and greatest good on earth.

In terms of the *Gītā* philosophy, the phenomenon of action can be accounted for thus. The *Paramātmā* grants the body and its organs and also the powers inherent in them, all being dependent on Him. The *Jīvātmā* (soul) so equipped and so empowered, but dependent on Him, manifests His will in the shape of effort through the organs. The *Paramātmā* who is located inside him allows him to act by His silent sanction. In short, the soul is acting under delegated powers:

> There dwelleth in the heart of every creature, O Arjuna, the Master — *Īśwara* — who by his *māyā* causeth all things and creatures to revolve mounted upon the universal wheel of time.

The states of moral life outlined in the *Gītā* are stages in a continuous development which culminates in the realization of the ultimate goal. Morality has its ultimate meaning in the faith that goodness is grounded in God or ultimate Reality.

The *Gītā* stresses purity of mind, the inner purity of motives and intentions. The sense organs should be controlled and withdrawn from the worldly objects and pleasures. The true sacrifice is the sacrifice of all actions, bodily, verbal, and mental, to God. One attains the eternal *Brahman* by sacrificing all actions to God and living on whatever one receives by His grace. The *Gītā* traces the progress from the ethics of *kāmya karma* (action for the sake of reward) to the metaphysical stage of *niṣkāma karma* (duty for duty's sake); then through self-realization or *ātmāvalokana* to the realization of *Puruśottama*. This ascent from sensuality to spirituality is the core of the ethics of the *Gītā*.

The *Gīta* enjoins that selfish desires ought to be sublimated. Altruistic desires ought to be cultivated. Narrow love for wife, sons, and family should be transcended until universal love is developed. The good of all creatures (*sarvabhūtahita*) and the welfare of humanity (*lokasaṅgraha*) should be the ends of action. Those who are engaged in doing good to humanity and sentient creatures attain God. "One attains perfection by

doing one's specific duties with detachment and worships God by dedicating them to Him."

The ethics of the *Gītā* are ethics of activity and perfectionism, not the ethics of inaction or abandonment of action. Surrender of the fruits of action to God is true renunciation or *saṃnyāsa*. The life of such action is better than inaction (*Gītā*, v. 2)

There is some similarity between the *Gītā* ethics of *niṣkāma karma* and Kant's ethics of duty for duty's sake. Both enjoin the performance of duties for their own sake, unmixed with motives of love, hatred, fear, anger, greed, and other emotions. Both are anti-hedonistic and anti-utilitarian. But they also differ in essential points. The *Gītā* regards the attainment of God as the highest good. Kant regards good will or the rational will as the highest good. The *Gītā* enjoins the performance of duties for the welfare of humanity. Kant enjoins the performance of duties for their own sake. His ethics are legal while the ethics of the *Gītā* are teleological. Kant stresses the concept of right and duty. The *Gītā* lays emphasis on the concept of God-realization as the highest good. The *Gītā* believes in supermoral perfection of the finite self which transcends virtue and vice and merit and demerit. But Kant regards virtue, good will, or rational will as the highest good, and virtue in harmony with happiness as the complete good.

The Kantian view of morality falls short of the synthetic ideal presented by the *Gītā*. The *daivam* or God in man plays a prominent part in the evolution of conduct. It is the synthesis between human endeavour and Divine grace (*kṛpā*) that invests the *Gītā* theory of morality with a completeness which is not to be found in any speculative ethics.

The *Gītā* psychology of ethics is based on the distinction of the three *guṇas, sattva, rajas,* and *tamas*. No *jīva* is exempt from the influence of the above three *guṇas*. They are the basic springs of action. The mingling of these three *guṇas* in varying degrees of preponderance constitutes the driving force of human conduct and helps or hinders moral endeavour and spiritual progress.

A *jīva* becomes free from the sufferings due to birth, old age, and death when he transcends the *guṇas*. He remains a detached spectator of the functions of the *guṇas*. He abides in the essential nature of his self, free from pleasure, pain, and delusion. He is unperturbed by joy and grief, praise and blame, honour and dishonour. He is free from love and hatred, and equal to friend and foe. The *Gītā* also points out that one who transcends the *guṇas* becomes fit to be one with the Absolute — *śa guṇān samatītyaitān brahmabhūyāya kalpate*" (XIV. 26).

Krishna has dealt at length with the threefold nature of man's choice due to the three *guṇas* in regard to food, sacrifice, austerity, and gifts. In

fact, these three aspects of life are the pivotal points of the ethical life. The ethical life in its fullness includes our attitude to ourselves, to others, and to the future. Chapter XVII of the *Gītā* gives an elaborate analysis in this regard.

The true spirit of the ethical life is summed up in the words *Om Tat Sat,* which are the threefold symbol of the Absolute. *Om* implies reverence for God and scriptures; *Tat* unselfishness; and *Sat* permanence, goodness, auspiciousness, steadfastness, and surrender to God. Hence the truly ethical life must be based on reverence, unselfishness, and auspiciousness. Whatever is sacrificed or given or purchased or performed without faith is *asat*. It is of no account here or hereafter (VII. 28).

The duty or special vocation in life (*svakarma*) of every man is determined psychologically by his *svabhāva* or innate nature. He ought to perform disinterestedly his specific duties which fit in with his native abilities. He can attain his highest personal good thereby and contribute to the welfare of the world (*lokasaṅgraha*). "All work is worship." "*Śreyān svadharmo viguṇaḥ paradharmāt svānuṣṭhitāt*" (III. 35): It is better to perform one's own specific duties than to perform another's. The *Gītā* anticipates Bradley's conception of "my station and duties."

The most distinctive contribution made by the *Gītā* to ethical thought is the idea of *niṣkāma karma*. It reconciles the dualism between human and divine freedom by the idea that one may attain mastery over his self in order that his self may be attuned to the will of God, who is the real Self of all beings. Everyone is the son of God. The responsibility for evil and sin rests with the *Jīva* alone. God or *Īśwara* is ever pure and perfect, though as the moral ruler He metes out justice in accordance with one's past *karma*. By giving up *ahaṃkāra* (egotism) and absolute self-surrender to the redemptive grace of God, who is the real Real Self, the *mumukṣu* (the aspirant to *mokṣa* or liberation) becomes a *mukta* (free man). The sinner seeks God and is saved. God is the way and the goal. Thus the infinitesimal and infinite meet in ethical religion.

The *Gītā* urges on the readers the highest ethical and spiritual truth, viz., we are in God and God is in us and we must regard the joys and griefs of all as our own (V. 29-32). We must love all because all of us have in us God as the supreme and transcendent Reality. The love of a fellow being is based on his being non-different from us and our being non-different from him. To help or harm another is to help or harm ourselves.

The *Gītā* begins with the word "*Dharma*" and ends with the term "mine" (*mama*). The teachings may be considered to constitute the *Dharma* of Krishna. Dharma is a concept distinctive of the Hindu view of life and mode of conduct. It embodies a wealth of meaning, various shades and significances. The Sanskrit word "*Dharma*" means what "relig-

ion" means and something more. It comes from the root *dhṛ*, which means to uphold or sustain or support, and indicates that essential nature of anything without which it cannot sustain its independent existence. It signifies the force which binds us to all living creatures by the cement of compassion, and to God. God is in all and all are in God, and hence each is tied to all else, and to God. This is the bond of *Dharma* expounded by Krishna in the *Gītā*.

Krishna has defined a *sthitaprajña* or a man of steady wisdom as one who casts away all the desires of the mind and rejoices in the full beauty and blessedness of the Self (II. 55). He who is not cowed down by sorrow, who does not hunger and thirst after sense delights, and is free from attachment and fear and wrath is a man of meditation and steady wisdom. The *sthitaprajña* is also an exemplar in social life. Yogins like Janaka and Manu have taught by precept and practice that the *mukta* lives for the welfare of others. Whatever a great man does is imitated by others as well (II. 21). God is ever active in the redemption of souls though He has nothing to gain for himself by such activity. Spirituality and service are the twin aspects of any ethical code of conduct.

The ideal of the *sthitaprajña* provides a broad vision of life and superlife and will solve many thorny problems and will result in harmony in society and in the world. As the U.N. Charter puts it, "wars begin in the minds of men." It is the minds that have to be controlled. Tendencies such as lust for power, attachment to ideologies, desire for wealth, etc. have to be subdued. Further, when a man realizes his oneness with humanity, then there will be no more quarrels over languages, over religions, between different races, etc. Each man will share the view of Thomas Paine: "The world is my country, all mankind are my brethren and to do good is my religion."

Krishna, speaking about the Eternal Principle, says, "Whatsoever form a devotee worships with faith, it is I who make his faith permanent and unflinching." When man realizes the truth of this, there will be tolerance and love and no more quarrels or disputes. It may therefore be considered that the *Gītā* inculcates universal religion and a religion of love.

On the ethical plane, the *Gītā* aims at impressing on its readers the paramountcy of conduct. It shows that man is capable of attaining the highest stage of perfection when he breaks through the mass of ignorance enveloping him. It is a charter for success in life for every man who lives the *Gītā* way of life. A Sanskrit verse pours out the poet's feeling thus: "*Gītā sugīta kartavyā kim anyaiḥ sāstravistaraiḥ.*" It means: "The *Gītā* should be propagated. What is the use of other elaborate *Śāstras*?"

K. E. PARTHASARATHY

TAIZÉ—A CHRISTIAN QUEST FOR UNITY

[**Mr. Brian Cooper** will be remembered by readers for his study of three seventeenth-century mystics in our January and February issues. In this article he describes the outlook of a movement for the unity of all Christians which conceives itself in the context of world and human unity. These are encouraging signs. Human unity demands a conquest by religious bodies of egotistic claims no less than by individuals. The truth in the great religions will not only permit but sovereignly requires spiritual brotherhood among men.—Ed.]

One of the major problems of the contemporary world is the need for human unity. Technologically and scientifically the peoples of the world are constantly brought closer and closer together by means of the modern mass-communication systems; yet in spite of a considerable degree of artificial and vicarious "togetherness" real unity of mankind is as elusive as ever. Historians such as Arnold Toynbee have pointed to the need for world unity if man is to survive the twentieth century at all, and Toynbee himself hopes for a new universal religion to supply the necessary global cohesive. Yet such a prospect seems a mere pipe-dream, for today not only is the world divided among several religious faiths, predominantly the "higher religions," and non-religious creeds such as the various forms of Marxism, but also some faiths are divided within themselves. Especially is this true of Christendom, divided as it is among Roman Catholicism, Orthodoxy, and the Protestant denominations.

The question of how a divided Christianity can speak a message of unity to divided mankind is one that vexes the minds and troubles the spirits of many Christians today, and has been doing so increasingly in recent decades. From the Christian standpoint, and from the standpoint of all who are sincerely striving for the closer unity of all mankind, one of the most heartening developments in the twentieth century is the attempt to achieve Christian unity. Many highly significant developments have already taken place. Among the non-Roman Churches, the establishment of the World Council of Churches, its great congresses at Amsterdam, Evanston, and New Delhi, and its practical work in the field of international relief, already point to a deeper coming together of these Churches in the future. In the Roman Catholic Church, the brief life-work of Pope John XXIII in promoting closer links with Protestant and Orthodox and in calling the Vatican Council is being continued under the present papacy of Paul VI, whose historic pilgrimage to the Holy Land caught the imagination of the world. Centuries of mutual ignorance and misunderstanding among Christians of different traditions are visibly crumbling in our time.

Yet this search for unity among Christians, which for so many Chris-

tians is so vital a step in the direction of unity among men, is not the concern of popes and prelates and councils alone. It is the concern of many Christians as individuals, in local congregations, and in communities. One community, the Community of Taizé in France, has dedicated itself to the search for unity among Christians and all men. Taizé is near Cluny in Burgundy, and the Order's proximity to the ruins of the once rich and famous monastic order of Cluny serves as a constant reminder of the ephemeral nature of all human institutions and of the need for humility. Founded by Pastor Roger Schutz during the Second World War, the Taizé Community now consists of some sixty brothers from Protestant Churches of all types and from several countries, including Germany, Scandinavia, and the United States as well as France itself. The brothers are committed to holding all their property in common, to celibacy, and to obedience under the Prior, who is now Roger Schutz. Some of the brothers work in agriculture, pottery, medicine, stained glass, painting, and printing; others are engaged on theological studies; yet others are sent out on "mission" to take the spirit of Christ and of unity to men in the modern world, for Taizé is no closed order, cut off from the cares and needs of humanity today. Some are among the industrial workers of Marseilles, the Arabs in Algeria, the Negroes of the Ivory Coast; two brothers run a students' hostel in Germany; others serve in Britain on mission to man in industrial society. After initial work in Sheffield, a community of three brothers was set up in the Midlands industrial town of Coventry. One works during the day in a factory; the others are engaged in making contacts with Christians of all denominations, in prayer and study.

Recently I met brothers Christopher and Gérard, and in our discussion brother Christopher, a German, answered some questions about Christian unity and the unity of men.

B. Cooper: What are the obstacles to Christian unity and human unity today?

Brother Christopher: There are certainly many different kinds of obstacles to Christian unity and to unity among all men. The obstacles are both theological and non-theological. But the most difficult ones to remove are those of our own humanity — the fighting and conflict within ourselves, our tensions, and the fightings and tensions in our environment and in the larger communities of society and the world. What can we as Christians do for unity in our everyday lives? Every day we encounter Christians of other confessions — in the shop, in the office, in social life, everywhere — and we recognize that they believe in the same Jesus Christ as we do. When we meet a Christian of another tradition, we should not refuse to speak to him about religion but should try and understand him,

his way of thinking, his way of living, and his way of praying. Always we should strive for greater understanding. We can and must pray for our brother men who are separated from us by barriers of tradition and doctrine. Sometimes we can and must pray with them, while we are loyal to our own beliefs at the same time.

B. Cooper: In what other ways can we personally strive for unity?

Brother Christopher: In every man, believer in Christianity or non-believer in Christianity, it is very important for us as Christians to see the face of Christ himself, the Christ who died for the whole world. The Christian should strive to set an example of unity among men. He should strive to attain his personal inner unity, and daily seek unity with his nearest neighbours, unity in his marriage, unity within his family, and unity with his colleagues at work. As Christians we are all permitted to live in the "perpetual beginning again" of one who is never discouraged because always forgiven by the mercy of God. Therefore we must forgive our brother "seventy times seven." In working for unity among Christians and among all men we have to learn not to curse but to bless. We have to renew ourselves in the spirit of love, in the spirit of thanksgiving, and to this end Christians must find a way of regular spiritual life, with prayer and study in common with others. Every day we should take a moment of silence to renew our devotion to the Christ. At Taizé we say every day some lines of our Rule: "Throughout your day let work and rest be quickened by the Word of God" and "Maintain inward silence in all things in order to dwell in Christ."[1] We should strive to become filled with the spirit of the beatitudes — joy, simplicity, and mercy.

Certainly on the way to unity there are obstacles and difficulties, sin and darkness, but we are encouraged by so many signs of hope, and by the comfort coming from the Holy Spirit every day. We are living in patience, but in a dynamic patience. And so we become aware that we are only servants of one another. Throughout our way there is God's commandment and there is God's promise. I quote again from our Rule of Taizé:

> Never resign yourself to the scandal of the separation of Christians, all of whom so easily profess love for their neighbour, yet remain divided. Be consumed with burning zeal for the unity of the Body of Christ."[2]

B. Cooper: Thank you. How important is the unity of Christians for the unity of all men, and for the conversion of secular, non-religious man in this materialistic age?

Brother Christopher: Look at this world of ours. It is a world of many problems — hunger, need, war, tensions, problems produced by technology

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[1] *The Rule of Taizé* (Taizé, France, 1961), pp. 33, 36.

[2] *Ibid.*, pp. 15-16.

or economics, the great gap between the rich, mostly nominally Christian peoples and the others, mostly non-Christian peoples.

So it is a world full of division and disunity. Yet it is also a world in which there is a big trend towards unity in political and economic organizations. But if we look at ourselves, the Christians, we see that for hundreds of years we have been engaged in quarrels, divisions, and dissensions, so we need unity to help bring unity to the world. We can never separate the Christian Church from the world, nor ecumenism from mission. We seek this visible unity not for our own sakes alone but for the world. All our discussion and our praying for unity is for us as Christians an act of obedience to God, for all Christians are called to unity; we remember how Christ prayed on the eve of his passion — "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (JOHN XVII. 21). So Christian unity is never a goal in itself, but is also for making the gospel acceptable to the whole world. We must always be aware of the danger of having a Christian society turned in upon itself. Without an openness of heart, how shall we bear witness of our faith to the non-Christian masses who are increasing every day in the West? And we must never resign from the problems of the world. I quote again our Rule:

> Open yourself to that which is human and you will see all vain desire to flee from the world vanish from your heart. Be present to your day and age; adapt yourself to the conditions of the moment.[3]

My discussion with Brother Christopher and Brother Gérard continued and of course would be too lengthy to record in full. The establishment of the Taizé Community is a highly significant development within Christendom, and also is surely of profound consequence for all men of faith who are concerned to see the coming of the unity of mankind; for the more that faiths are united among themselves the more likely it is that humanity will find a spiritual basis for its unity. The Taizé brothers see their quest for the unity of Christians within the wider context of the hoped-for unity coming "through reconciliation in and by Christ," a contemporary Christian vision of ultimate unity which echoes that of the profound Roman Catholic scientist and seer Pierre Teilhard de Chardin, with his concept of the "Omega Point" in *The Phenomenon of Man*.

As Christians become increasingly concerned about unity among themselves they cannot neglect their relations with those of other faiths. Certainly the Western attitude of bigotry and intolerance towards other great world religions which typified too many Christians in the nineteenth

[3] *Ibid.*, p. 14.

century is far less evident today; the emphasis is on greater mutual understanding. Brother Gérard thought that Christians had a special responsibility towards those of the Jewish faith,

> because Judaism is not altogether a different faith from Christianity. As Christians we are the final inheritors of the Jewish faith, and therefore we must be very concerned to have strong links with Jewish people.

It is highly significant that one of the recent preoccupations of the Vatican has been to purge Catholic teaching of any latent anti-semitism which might arise from the story of the crucifixion of Jesus of Nazareth.

Christians are only at the beginning of trying to redefine what their attitude and approach should be towards the other higher religions. Knowledge made available by the wider circulation in the West of, for example, the Hindu scriptures, is leading to greater sympathy and the desire to seek out points of a common spirituality. Brother Gérard's view that Christians should

> recognize what other religions have of the realm of truth in teaching about God and faith, in the practice of piety and faithfulness, and in qualities of virtue

does not indicate a desire for a spurious eclecticism. It is surely only by remaining loyal to those truths within which we have been nurtured, and which we have existentially proved for ourselves in experience, that we can come with a mature understanding to the study of other faiths and can hope to contribute to and learn from the deepest common spirituality.

The humble, patent work of the Taizé brothers is for the unity of Christians and for unity among men as they understand it. Surely we have here one of the spiritual growing-points of our time! It has been truly said of the Taizé brothers that

> their quest for unity of Christians is linked with their quest for true unity in their life together as brothers and with the transcendence of themselves in increasing generosity towards all men.*

BRIAN G. COOPER

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* Taizé is becoming a centre of spiritual thought widely known beyond the confines of Western Protestantism: for instance, Prior Roger Schutz's two works, *Today Belongs to God* and *Unity, Man's Tomorrow*, contain deep insights into the condition of contemporary man.

NEW BOOKS AND OLD

"THE PANORAMA OF HINDU POLYTHEISM" *

THIS MAJOR WORK, superbly produced and printed, casts a luminous web, like that of the Upaniṣadic Spider, over the panorama of Hindu Polytheism. The distinguished Franco-Indian author can only be thanked for his masterly blending of clarity and depth, subtlety and breadth; clearly we can but hint here at the outlines involved.

The material is presented in six successive sections: "Philosophy," which includes an able defence of the polytheist outlook; "The Gods of the Vedas"; "The Trinity"; "The Divine Power (*Śakti*) as the Goddess"; "Secondary Gods"; and "The Representation and the Worship of Deities." Ninety-six pages of Sanskrit texts, a Bibliography (largely of works in Indian tongues), and an Index complete the book.

Two valuable features are the twenty-eight full-page illustrations from Raymond Burnier's photographs, and the numerous charts and tables found throughout the text. Of the former we may mention — among others equally excellent — "Viṣṇu sleeping on the serpent Śeṣa," "Śiva manifested in the trinity and in the dualism of Person and Nature," a superb "Agni" from Bhuvaneśvara, a fine "Sūrya" from Rāmgarh, the "Liṅga of Śiva," "The Hermaphrodite Ardhanārīśvara," a flying "Gandharva," an "Apsaras" (heavenly courtesan), etc.; less attractive are two sacrificial pictures. The tables and charts are numerous and essential: they cover every field, from the "Twenty-four Icons of Viṣṇu" to the "Equivalents of the Letters of AUM"; from the list of Ādityas to the "Structure of the Cosmos: Duration, and Location"; from the "Regents of the Directions" to the "Thirty-three Gods," with their spheres, active principle, manifest energies, caste, Veda, ritual, and *mantra*. Engrossing also are the descriptions of *yantras* and *mantras* with the appropriate diagrams. As the author throughout describes many concepts in both their right-hand (Vedāntic) and left-hand (Tāntric) patterns, thus restoring a necessary balance, his depictions are unusually complete.

Aesthetic and erotic facets generously pervade the whole: the Gandharva ("fragrances") and Apsaras, Śakti, the amours of Kṛṣṇa and Indra, Kāma, and the Liṅga itself are fully treated, and the subtleties of the latter (with its basic meaning, "sign") are clearly unfolded. And we learn that the divinity is bewildered by Its own beauty. The prolonged study of Viṣṇu, "the Pervader," with His images and *avatāras*, is fascinating, as are the treatments of Siva, "the Lord of Sleep," and of Brahmā (Immensity, the Immense Being, the Space-Time or Revolving Principle): note the original yet effective epithets.

Both the exquisite and the paradoxical are well represented: the thieving Mouse (*mūṣaka*), vehicle of Gaṇapati, who is "the master of the inside of everything": the god's permanent age of sixteen, "the number of perfection, of plenitude, or 'God, the death of death, ever remains an adolescent of 16 years' (*Bhāgavata Purāṇa*, 10)"; the Upaniṣadic paradoxes of the "number of the gods," from 3306 to 1½ or 1; the Devourer (Atri) who "is the power of detachment"; or the chapter

* *Hindu Polytheism*. By ALAIN DANIELOU. (Routledge and Kegan Paul, London. xxxi + 537 pp. Illustrated. 1964. 60*s*.)

on "Gods and Antigods," with the paradoxical opposition and kinship between *suras* and *asuras* — in itself a theme of widest implications.

Near to the core of the panorama are the descriptions on pp. 48 and 81 of the three approaches or levels, *ādhibhautika* (elemental), *ādhidaivika* (celestial), and *ādhyātmika* (individual).

> Every universal principle can thus be represented as a natural force governing the elements, as a subtle mental or heavenly spirit dwelling in the world of thought or in a celestial abode, and as one of the inner faculties by which man, like the universal Being, exists as an individuality.

And throughout, "Man is the fragmentary-universe (*vyaṣṭi*)" or microcosm (*kṣudra brahmānda*, literally, the "small egg of the Immensity"); the *bindu*, the "point-limit," is the first moment of contact between the macrocosm and the microcosm, whose identity is shown in the Gaṇapati *Yantra* (diagram on p. 360).

This brief account may yield some vision of the *joyous* wealth enshrined in this volume with such brilliance and care. The range of quotation is also remarkable, not only from Vedas and Upaniṣads but from Purāṇas, Tantras, Śāstras, and even modern works. Truly Dr. Daniélou embodies Śakti, Goddess of Energy.

TERENCE WHITE GERVAIS

"THE SPIRIT OF A MIGHTY CIVILIZATION" *

WE OWE IT to the indefatigable labour of Professor C. A. Moore of Hawai and of his collaborators that a series of valuable Source Books in Asian Philosophy is under preparation and two have already made their appearance. The first was the one in Indian Philosophy compiled by Dr. S. Radhakrishnan and Dr. Charles A. Moore. The idea is to make available the philosophical tradition of the great Asian cultures through original texts in translation. This is made all the more necessary by the realization of the fact that perpetual peace among nations is possible only through an appreciation of the "dominant ideas" that have inspired their cultures. The present volume in Chinese Philosophy, compiled by Dr. Wing-Tsit Chan, is a monumental contribution towards the understanding of the spirit of Chinese culture. It makes us aware that the spirit of a mighty civilization is quite independent of political vicissitudes and the shifting of ideologies.

Philosophy is a part of man's culture and assumes a different orientation in different contexts of cultural process. Hence the difficulty of translating philosophical terms. Words cannot be isolated from the cultural *milieu*, and so philosophical terms have no exact equivalents. What *jen* and *Tao* mean in the Chinese perspective cannot be made intelligible in another perspective. It is quite possible that even for the Chinese Communist, who has deliberately torn himself away from his heritage, the words of classical wisdom may have lost their relevance. Dr. Wing-Tsit Chan has therefore done well to have embodied his observations on the translation of basic Chinese philosophical terms in an Appendix.

The book begins with the growth of Humanism in China and ends with philosophy in Communist China. He rightly points out that Chinese philosophy is humanist not in the sense that it negates the Supreme but in so far as

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* *A Source Book in Chinese Philosophy*. Translated and compiled by WING-TSIT CHAN. (Princeton University Press, London; through Oxford University Press. 856 pp. 1963. 63*s*; $10.00)

it speaks for the unity of Man and Heaven. It is, of course, not lacking in deep mystical touches and a transcendental strain, but its native genius is more at home on earth and has enriched us with profound psychological insights into human relationship both on the individual and the communal plane. Its approach to human problems is marked by a humour all its own and by a subtle irony which is truly Chinese.

The writer has given us an admirable translation of the texts: some of the important texts he has given in entirety; some he has translated for the first time. Wherever necessary, he has interpolated his own comments, which are most helpful to understanding. His introductions to the texts, though short and succinct as they should be, are highly illuminating. Among the works that are translated in full are such classical gems as *The Great Learning, The Doctrine of the Mean,* and *Tao-Te-Ching*. The schools that developed under the impact of Buddhist thought, the Zen movement in China, the penetration of Western ideas into Chinese thought, and the attempt at reconstruction by contemporary thinkers like Fung Yu-Lan, have all been taken into account and assessed. It is of course impossible to do justice to the variety of thought and thinkers from the early development of Chinese thought to the present day within the compass of a single volume. What the writer has achieved in historical vision and philosophical criticism is all that is humanly possible.

A question which comes inevitably to one's mind is: What is the future of Chinese Philosophy in the Communist pattern of life? Philosophy can thrive only in a free world and the moment philosophy becomes dogmatic and is converted into a cult it loses its meaning and relevance. But history is rich in surprises and who knows when the native philosophical genius will come into its own through conditions which we cannot foresee today?

The Source Book in Chinese Philosophy reminds us of the glory of a great tradition and the anguish of the historical present.

SYED VAHIDUDDIN

All Else Is Bondage: "Non-Volitional Living": TAO. By WEI WU WEI. (Hong Kong University Press, Hong Kong; through Oxford University Press. xi+55 pages. 1964. HK$5.00)

In the fifty-five pages of this pamphlet, the abstractions of space, time, and consciousness are considered in their transcendental and manifested aspects by a subjective-objective process of analysis leading to a glimpse of the Reality by such expressions as:

> We are our absence.
>
> That which you seek and cannot find — is the seeker.
>
> I am the absence of my presence and the absence of the presence of my absence.

According to the author, as stated in his Foreword, the "inadequacy of the short paragraphs . . . is due to the insufficiency of their expression." A majority of these short, poignant, aphoristic sentences and paragraphs deal with highly metaphysical ideas of Chinese philosophy of the Taoist-Buddhist school, interspersed with a consideration of the sayings of other sages such as Ramana Maharshi and Padma Sambhava. These statements are paradoxes which "are devices, albeit the only instrumentalities, for illustrating the subtlety involved in blending mysticism and philosophy"; for, "a philosophy without paradoxes is a philosophy without depth."

A paradox is an apparently contradictory statement which reveals elements of truth. As facetiously defined by Bhikshu Sangharakshita in his brochure on *Paradox and Poetry in "The Voice of the Silence,"* a paradox is "a truth standing on its head to attract attention." (See review in THE ARYAN PATH,

June 1958, p. 272.)

The almost impenetrable and deep forests of philosophical paradoxes favour the reader with a glimmer of light towards the end of the book, when he finds "himself awake," and aware of the possibility of "glad living," which is "Non-volitional Living." This is achieved by the practice of "living free" or "being 'as one is.' "

K. R. A.

The Pocket World Bible. Edited by ROBERT O. BALLOU. (Routledge and Kegan Paul Ltd., London. xvii+580 pp. Decorations by BORIS ARTZYBASHEFF. Paperbound ed., 1964. 6*s.*)

R. O. Ballou's selection of Scriptures in *The Bible of the World* is known to many students of religion as a most useful and comprehensive guide. *The Pocket World Bible,* now issued in a paperbound edition, consists of passages taken from the larger volume. In his choice of passages for the smaller book the editor has been influenced, as he says in his General Introduction, by

> the beauty and goodness of the Scriptures here represented, their universal applicability to the problems of modern living, and the belief that knowledge of these Scriptures and the basic unity of their social principles can become a contribution to a much-needed understanding among the people of the world.

The passages chosen are not strictly confined to Scripture. In addition the book contains extracts from the writings of Shankara and Ramakrishna, from the Sufi work, the *Masnavi,* and from the "Traditions" of Islam. The passages selected are in the main well chosen, though not all, by any means, can be said to meet the test of "universal applicability"; and any one who familiarizes himself with them is bound to gain a better understanding of the great religions. But as the book is intended for English-speaking people, it seems a pity that the editor should have devoted nearly two hundred out of some five hundred pages to extracts from the Old and the New Testament.

In addition to the extracts the editor has written an introduction to each section, setting forth the main facts concerning the origin and teaching of the great religions. He has also provided a Glossary to explain the meaning of proper nouns and technical terms.

In the introductory sections statements are sometimes made which call for amplification or correction. Thus in his account of Hinduism there appears to be a confusion between *Brahmā* (the Creator) and *Brahman* (the Absolute). In dealing with the Hebrew prophets he suggests that, under Zoroastrian influence, they introduced the conception of Satan as the Creator of evil. In fact no such thought is found in the writings of the prophets. In connection with Islam, Ballou implies that the Muslims pursued a policy of "ruthless extermination" of Christians — which is contrary to the facts of the case. He describes the Sufis mistakenly as a "sect."

SIDNEY SPENCER

Tradition and Experience. By RICHENDA C. SCOTT. (Swarthmore Lecture 1964. George Allen and Unwin Ltd., London. 73 pp. 1964. 12*s.* 6*d.*)

The theme which Mrs. Scott has chosen for this year's Swarthmore Lecture is particularly relevant to the Society of Friends, since its founder, George Fox, may be thought to have over-stressed the importance of personal experience as the ground of a living faith. In her view this has had unhappy consequences, since she believes that the two elements of the historical and the mystical need to be held closely together. In this little book she traces the

constant interweaving of experience and history in the development of the Quaker movement. And, while acknowledging the need for a constant renewal of insight in interpreting basic spiritual truths in a changing world, she insists that tradition, too, since it embodies the real and tested experience of seeking truth, can be an invaluable part of the present, if we can make it our own.

The inner Light which Friends have always invoked is mediated through the historical person of Christ, in whom alone, they believe, the divine and the human are perfectly reconciled. For Mrs. Scott, therefore, "the Light has no meaning . . . till it is identified with the revelation of God in Christ," though she adds rather ambiguously: "the Light is Christ or the Holy Spirit." This is the tradition, doctrinal and factual, which she approves. But within its framework of belief her book reveals that readiness to accept the possibility of fresh "openings" into the mysteries of things or into the condition of the world or of the human heart which has always distinguished the followers of George Fox.

H. I'A. FAUSSET

The Philosophy of Albert Schweitzer. By HENRY CLARK. With two Essays by ALBERT SCHWEITZER. (Methuen and Company Ltd., London. xii+241 pp. 1964. 25*s.*)

The author has produced a penetrating and well-documented study of the thought of Albert Schweitzer. An extensive bibliography considerably enhances its value.

As the "jungle doctor" of Lambarene, Schweitzer has been widely acclaimed; as a theologian and a modern interpreter of Christ, he has also made his mark; and, with his concept of "Reverence for Life," he claims to have discovered a Universal Ethic embracing all forms of life. In the present context of the dominance of science and materialistic values, this is undoubtedly an advance as far as the West is concerned, but we wonder whether it takes us as far as the highest expression of traditional Indian thought based on the ideas of Universal Compassion and the Cultivation of Awareness.

Schweitzer's belittling generalizations about the so-called negativeness of Indian philosophy are well known, and betray the typical Christian theologian's utter lack of understanding of its true nature. These generalizations have had considerable influence and done great harm. Unfortunately the author of this study, who is also a theologian, betrays a similar ignorance, and consequently the argument never quite rises above the rather musty atmosphere of academic speculation.

Controversial aspects of Schweitzer's character are dealt with frankly, particularly the administration of the hospital at Lambarene, and his paternalism towards the Africans. We cannot feel inspired by what he has said and done in Africa. He was prepared to bring medicine to the African, but not dignity, and certainly not independence.

Although it was a good thing to open a hospital in the Congo, others have done similar and better work, and after fifty years and much support, we are left with a ramshackle cluster of buildings, an antediluvian system of sanitation and hygiene, and out-dated standards of medical practice.

Schweitzer's efforts to formulate and live by what he calls a "Positive Ethic" are well presented in this book, but the sense we are left with is one of incompleteness.

VIVIAN WORTHINGTON

Occasional Speeches and Writings. Third Series. By SARVEPALLI RADHAKRISHNAN. (Publications Division, Ministry of Information and Broad-

casting, Government of India, New Delhi. 416 pp. 1963. Rs. 8.00)

This third collection of the speeches and writings of Dr. S. Radhakrishnan will be a welcome addition to the works of this great Indian scholar, educationist, and statesman; and anyone who goes through it will find it a fount of wisdom and an abiding stimulus. The word "occasional" in the context of these speeches is, in some ways, misleading; for though they were called forth by particular events, they were not casually conceived and delivered. Each one of them shows that they were deliberate utterances, well thought out and very happily worded. They are the product of a mind which is at home in the world of ideas, ancient and modern, and can quote as aptly from the scriptures of the world as from modern poets and philosophers of almost every country of the globe. The scope of his ideas is wide and his powers of expression magnificent. He is a master of the phrase that illumines and of ideas that have an abiding value.

On going through this volume one discerns some main strands that make up the web of his thought. In the first place he speaks generally as a world citizen, something highly uplifting in these days of narrow and parochial nationalism. Again, he is one of the most potent voices for expressing the values for which democracy stands. To read him is to have one's faith reinforced in democracy, its institutions, and its working, with all its faults. At the same time, he is one of those rare spirits who discover themselves only when they are singing songs of praise to those who have served humanity. For me his addresses on Tagore, Mahatma Gandhi, Pandit Motilal Nehru, and Maulana Abul Kalam Azad are illuminating and fruitful exercises in assessing the achievements of these great personalities. Of course, the weakest parts of this book are the prefatory messages and the routine and formal addresses given when he is acting as the President of India. But this does not matter, for his addresses on culture, education, and philosophy are such as one likes to read again in cold print even after having listened to them with rapt attention as they took wing from the mouth of the speaker himself. This collection is, in the main, such as brings us in intimate touch with this outstanding humanist of this century.

D. C. SHARMA

All Are Equal in the Eyes of God. Selections from MAHATMA GANDHI. (Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 95 pp. 1964. Re. 1.00)

This sheaf of extracts from the writings of Mahatma Gandhi, especially from the two journals he edited, namely, *Young India* and *Harijan*, which often served as the authoritative expression of his views on all questions, makes most piognant reading, showing how keenly Mahatmaji felt the great, age-long sin committed by the Hindu classes.

The extracts are suitably classified under appropriate heads. First, the nature of untouchability and the manifestations of this hydra-headed monster are clearly analysed. Second, the social and economic implications of this evil are worked out. The third section is the most moving part of this collection, where Mahatmaji pours out his heart and reveals his soul's agony at the continuance of this blot, this satanic sin, which is threatening to extinguish Hindu civilization. We cannot but sense Gandhiji's intense passion of conviction when he reiterates that a people which keeps a fifth of itself in a state of social bondage has no moral right to claim *svarāj*, which he says will turn into ashes in the mouth if the Harijans are not to share in it. In the fourth and the fifth sections the progress of this

great spiritual revolution of the abolition of untouchability is described. The last two sections sound a call to caste Hindus to discard the notion of high and low, to become purified by selfless service of these downtrodden classes.

Mahatmaji demonstrated in his life his readiness to surrender his very existence in the cause of the uplift of the Harijans in preference to the fight for *svarāj*. The moral fervour, the strength of conviction, and the resolve to stake the utmost exhibited by Mahatmaji for this holy cause must awaken the conscience of Hindu classes, who, even after seventeen years of independence, still virtually tolerate the practice of untouchability.

D. GURUMURTI

Essays in Sanskrit Criticism. By K. KRISHNAMOORTHY. (Karnatak University, Dharwar. 326 pp. 1964. Rs. 5.00; 10*s*.; $1.50)

This motley of twenty-six essays is a despair of the reviewer. Their common bond is that they all deal with *kāvya*. Otherwise they are as diverse as any, ranging from "Indian Definitions of Poetry" to "The Date of Ajitasena's Alaṅkāra-cintāmaṇi." Originally, most of the essays have appeared, over a period of several years, in different periodicals. Overlappings and repetitions may thus be expected in them. This defect is, however, largely counterbalanced by the freshness of style.

The word "Criticism" in the title, we are told, is used not in the narrow sense of practical criticism, but in a much broader sense, including principles of literary theory. In Sanskrit, this covers all. There is hardly a branch of learning that is left ungilt by *kāvya*. Right from the *Ṛgveda* down to the modern Sanskrit compositions, on any subject whatsoever, the element of poetry is omnipresent. No wonder then that Sanskrit is exceedingly rich in treatises on literary criticism, representing different theories and schools, each with its own niceties and nuances. Sound, sense, suggestion, sentiment, and the like, all receive their due share of attention. Excellences and embellishments are as vital as flaws and faults are conspicuous. All this applies equally to prose and verse, drama and lyric.

Our author shows himself equally at home with the traditional Sanskrit poetics and its counterpart in English. In fact, the chief merit of his essays lies in this, that he makes the points at issue crystal-clear through comparisons and contrasts by quoting poets and critics from English literature. In his essay on "Observations of Sanskrit Literary Critics on Poetic Imagination," for instance, he cites Wordsworth, Shelley, Coleridge, Ruskin, Dunton, Emerson, and many others. Here and there he brings in German and Greek as well. His sympathetic understanding of all these makes his essays at once enlightening and enjoyable, refreshing and readable. Sanskritists can derive as much benefit from them as those unfamiliar with Sanskrit can.

The greatest contribution of the Sanskrit theorists on the subject is that which concerns *rasa* or aesthetic enjoyment, and that is appropriately touched upon by our author in nearly every one of the essays. It is difficult to single out the best of the lot, but I enjoyed one of the shortest, viz., "The Essence of Poetry," which, the author concludes, is "an amalgam of the imaginative, emotional, intellectual and artistic elements."

B. CH. CHHABRA

Arabic Literature: An Introduction. By H. A. R. GIBB. (Clarendon Press, Oxford: Oxford University Press, London. Second (revised) edition. xii+

182 pp. 1963. 18*s*.)

Sir Hamilton Gibb states, in the preface to the present work, that his aim has been to indicate the wide range of literature written in Arabic and to describe with some degree of detail the more strictly literary achievements enshrined in that language. The volume falls into four main sections: (i) to the year 750 — a period which embraces the splendid poetry of pre-Islamic Arabia and also the unique creation which is the *Koran*; (ii) 750–1055 — the golden age, during which the non-Arab peoples of the Abbāsid empire, together with the Arabs, enriched the heritage received from the earlier period, thus bringing about the emergence of a fully developed and truly Islamic culture; (iii) 1055–1258 — a silver age, still capable of rich achievement, but marked by a diminution of vitality and by a growth of affectation; and (iv) 1258–1800 — the centuries of a decline fully consummated by about the year 1500.

A short epilogue to the main narrative outlines some of the more important trends visible in the nineteenth and twentieth centuries — in particular, the revival of the classical language and the classical models and also the long experimentation with Western themes and Western literary *genres*. Translations from Arabic into English and other European languages are listed, with works of reference, in a most useful Appendix.

To the student of literature who is not an Orientalist this volume, the fruit of authoritative learning allied to vast experience, will be a lucid guide into the abundant treasure-house of written Arabic.

V. J. Parry

Studies in Shakespeare. By H. S. Bennett and others. British Academy lectures, selected and introduced by Peter Alexander. (Oxford Paperbacks. Oxford University Press, London. 246 pp. 1964. 8*s*. 6*d*.)

What strikes one forcibly, reading these lectures, is the way objective facts can sharpen appreciation more effectively than literary criticism. Take Richard David's lecture on "Shakespeare and the Players." He regrets that

> we glean at best only such facts as that . . . the gaunt Beadle in *Henry* IV, *Part* II was played by a hired man, John Sincler, who was also a Forester in *Henry* VI and a lord in *The Taming of the Shrew*.

But this is just the kind of thing that illuminates Shakespeare for us; it is something that must have been part of the ordinary equipment of his mind, on the fringes of the invaluable study of people he made as he wrote his plays for the actors in his company.

"Shakespeare's Audience" brings to life some more of the pressures that moulded Shakespeare's work, like the consciousness of the "packed benches" and the "quick roar of appreciation which a successful action provoked." "Quick" and "provoked" are good — they convey the uncertainty of an audience's reaction, and the heartiness of the actor's reward when it comes. This uncertainty gets pushed into the background now Shakespeare is a classic, and this is why the balance in this collection is so good.

Only two lectures are purely interpretations of single plays. Before we come to them a sense gradually builds up that "Act II, Scene ii," and "Characters" are not an inevitable part of Shakespeare, that he was once a contemporary, and once an embarrassment to the critics, in fact that people and things are more stubbornly various than one had remembered. This is something that Shakespeare himself conveys better than anyone else, but one can always be better prepared to receive it. Here one can approach the last two lectures in complete freedom. They are nicely chosen; one is on Hamlet, the most discussed of the plays, and on

Shakespeare criticism in general, and finally something by A. C. Bradley, who uses his personal judgement without destroying the independent life of the play.

The spirit of the whole is summed up in the picture on the cover, of David Garrick as King Lear. It looks odd to modern eyes, but it unmistakably reflects true feeling, and is as much part of Shakespeare as any interpretation that happens to suit at the moment.

ELIZABETH REUBEN

John Donne: The Songs and Sonets. By A. J. SMITH. (Studies in English Literature Series, No. 17. Edward Arnold (Publishers) Ltd., London. 72 pp. 1964. 7*s.* 6*d.*)

Like its companion volumes in the Studies in English Literature Series, *Donne: Songs and Sonets,* by A. J. Smith, is intended for sixth-formers and university students. The main object of the series is to encourage students not merely to acquire a superficial knowledge of literary trends, movements, and background information of the authors and periods concerned, but to undertake critical analysis of individual works — in other words, to make students think for themselves when confronted by a work of literary art.

Occasionally Mr. Smith seems to lose sight of the fact that he is addressing students and his diction is more suitable for the hardened critic, but on the whole this volume fits into the general pattern of the series remarkably well. Despite its limitations, it certainly provides sufficient biographical and historical data for the student to grasp the real nature of Donne's achievement, and almost immediately the reader finds himself involved in the task of critical evaluation. Since form is inseparable from content, it is perhaps a little unfortunate that the author has deemed it advisable to discuss technique and subject-material in separate chapters, but the sections on "Love" and "Wit" are both illuminating and enjoyable. What is more important, however, is that Mr. Smith gives proper emphasis to the relationship between literature and life as we know it:

> The entire disposition of the *Songs and Sonets,* with its contradictions and distinctions and oppositions and utter disparities, testifies to the keenest sense of the manifoldness of experience.

For the young student, this is something which can hardly be over-emphasized.

HOWARD SERGEANT

Henry James and the Modern Reader. By D. W. JEFFERSON. (Biography and Criticism Series, No. 4. Oliver and Boyd, Edinburgh and London. viii + 240 pp. 1964. 35*s.*)

Mr. Jefferson's main concern is to vindicate the readability of Henry James. Much modern criticism, he feels, has the effect of making the novels and stories appear difficult, problematic, and excessively burdened by "the moral frustration and pessimism of the Puritan tradition." If we are to be saved from misconception here, we must wean ourselves from the sort of Alexandrian criticism that reads doggedly between the lines and attend more to the lines themselves — and particularly to what they convey of "humour, personal rhetoric, and charm." On an early page Mr. Jefferson puts his case thus:

> That James is the most serious and subtle of artists is fundamentally true, but in literary discussion he is too often quoted as the representative of a supersubtle intensity in contrast to writers who are credited with a broader, more human approach. The emphasis needs to be placed elsewhere. The traditional

image of him is misleading, unless he is seen also as buoyant, relaxed, even rather irresponsible at times. He is, in fact, an American humorist on a generous scale.

This is, to my mind, a most just perception, and one thoroughly documented throughout a valuable book. Thus, even at tense moments in *The Golden Bowl*, we are shown "the familiar Jamesian (and American) habit of seeing a far from comic predicament in something near to comic terms." James is a master, in fact, in the dramatic use, within "serious" contexts, of the grotesque and the droll.

Mr. Jefferson is everywhere sensitive and penetrating, and his book must be regarded as one of the most useful to have appeared on James within recent years. It has, moreover, some quite notable peaks. The ten pages devoted to *The Sacred Fount* (which *is* rather a difficult book) are the best approach to it I know.

J. I. M. STEWART

Political History of Northern India from Jain Sources (c. 650 A.D. *to 1300* A.D.) By GULAB CHANDRA CHOUDHARY. (Sohanlal Jaindharma Pracharak Samiti, Amritsar. xxv+449 pp. 1963. Rs. 24.00)

In this volume, which was originally a thesis approved for the PH.D. degree of the Banaras Hindu University, the author has compiled and narrated, from the Jain literature on the subject, the political history of various dynasties, covering a period from A.D. 650 to 1300, i.e., from the period of Harsha to that of the Vaghelas. Maximum material on the subject is gathered from various Jain literary and epigraphic sources.

The dynasties treated here in the first part include the Pushyabhuti of Thaneshwar and Yashovarman and his successors, as well as the Gurjar Pratiharas and the Gahadavalas of Kanoj and Kasi, the Palas of Magadha, the Senas of Bengal and the Kesaris of Kalinga, the Candelas of Khajuraho, the rulers of Gwalior, Dahal or Cedi, the Paramaras of Malwa, the Cahamanas of Rajasthan, the rulers of Mewar, Banswara, Chandravati, etc., as also the rulers of Saurashtra, Gujarat, and Lata. The Jain sources throw good light on the chronological order of these dynasties, their rulers, their achievements, and the principal political events and places. The treatment under various heads is both independent and corroborative and confirmatory.

In the second part, a study of the polity and the administration of that period appears. In that study, the functions of the king, the ministers, the central, provincial, and local administrations, etc., are carefully analysed and presented for study.

In the learned Foreword, Dr. Agrawala has stressed the need for such works and has expressed the hope that such studies on the history of Southern India and its cultural aspects will also be published.

The learned author has derived great help in preparing this thesis from the various original works, from various other authors and well-wishers. The elaborate Appendix, Bibliography, and various Indices at the end add immensely to the scholastic value of this great and lengthy treatise. The book is well printed and well presented. It will serve well the scholars in the subject.

S. K. JHAVERI

Problems of Rapid Urbanisation in India. By Dr. J. F. BULSARA. (Popular Prakasana, Bombay. 215 pp. 1964. Rs. 20.00)

Sponsored by the Research Programmes Committee of the Government of India, Socio-Economic Surveys of nine important cities in India were con-

ducted during the period 1956 to 1959. Dr. J. F. Bulsara was then requested to examine the findings of the Surveys and prepare a Memorandum on "The Problems of Planned Urban Development." This book is the result of Dr. Bulsara's work.

The published material on this subject is so little and scattered that a volume like this fulfils a long-felt need. For a student of the planning and urban-development problems of our country this will indeed prove one of the most important reference books to have been published recently. In the first part of the book Dr. Bulsara analyses and integrates the Survey Data, bringing into sharp relief the state of affairs that exists today in the several aspects of our urban development, such as population, immigration, housing conditions, services, literacy, unemployment, social life, family planning, etc. In the second part he brings out, in a masterly manner, the problems which the data collected by these surveys indicate.

In the later part of the book Dr. Bulsara gives his suggestions as to the directions in which further researches could be undertaken. Dr. Bulsara has based these mainly on the socio-economic aspects, and here one feels that the problems of rapid urbanization do, indeed, cover a much wider field than the socio-economic, and Dr. Bulsara could profitably have explored the possibilities of research in these aspects also. Considering the magnitude of our problems, the fact that these problems are getting more and more out of hand because of the absence of any worthwhile research and effort at providing solutions, and the fact that our resources of research personnel and finances are extremely limited, one feels that the emphasis should be more on the researches directly towards taking up concrete problems with a view to providing solutions, in terms of physical planning, implementation and observation of such solutions at work, slum clearance and rehabilitation schemes, experimenting with indigenous materials, problems of financing and administrative co-ordination, etc. Research schemes directed towards "fact finding" are indeed useful in so far as they increase our understanding of the nature of the problems, but the direction of research mentioned above is as important as, perhaps more so than, the first.

In this book Dr. Bulsara has worked strictly under the terms of reference given to him. Knowing Dr. Bulsara's wide knowledge and immense experience of all aspects of the problems of rapid urbanization in India, one hopes that Dr. Bulsara will give, in further works, a positive guidance towards the solution of the problems which he has posed in this book.

M. B. ACHWAL

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The momentum of the general liberalizing and ecumenical trend in the Christian Churches still gathers. Pope Paul, after his visit to the Holy Land and his meeting with the Patriarch Athenagoras, has inaugurated a study centre at Jerusalem for both Roman and Orthodox theologians. Approval has been given by the Roman Catholic Church for the New Testament adapted from the Protestant Version. The Patriarch of Moscow and All Russia, head of the largest Orthodox Church in the world, has visited the Archbishop of Canterbury. During September 1964 the first British Faith and Order Conference of the Protestant Churches, held at Nottingham, has been debating a deadline date for Unity ("One Church Renewed for Mission"). About the same time, the Third Session of the Vatican Council has been engaged, among other matters, in questions of religious freedom, and the removal of anti-Jewish teaching from Catholic thought. Both groups are anxious for missionary expansion in the underdeveloped countries of Africa, Asia, and South America. An attempt is being made to co-ordinate the Anglican missionary societies. The Congregation for the Propagation of the Faith, in its world survey, published just before the Vatican Council met, estimates non-Christians at 2,067,118,000 as against 930,155,000 Christians and urges the need for missionary expansion to match the population explosion.

All this raises somewhat apprehensive speculation as to possible conflicts if other world religions, Buddhism, Hinduism, Islam, were to be spurred by such a joint attack to similar proselytizing efforts. But some points about the basis for union that came up at the Faith and Order Conference merit attention.

Dr. Visser 't Hooft, retiring General Secretary of the World Council of Churches, emphasized the fallacy of thinking that any form of unity would do, since some "unity" is only a rigid, intolerant uniformity. Unity containing variety within itself is more viable than a collection of small, separated sects.

> A church could only justify a decision to remain separated if it considered the matters of faith and order which stood between it and the other churches of such decisive importance that "unity" would mean disloyalty to its calling as a servant of eternal truth. (*The Guardian*, 14 September 1964)

Some supporters of the Easter Day 1980 deadline date for "Unity" compared it with an industrial merger — surely a somewhat brash equation of spiritual and religious values with mass-produced material goods. The Bishop of Winchester, Dr. S. F. Allison, opposed the idea at first, because he felt that to aim for the union of the Protestant Churches alone might well shut the door to a larger unity with the whole Christian Church. Further, naming a deadline for union meant dictating to the Holy Spirit, a point supported by a Quaker, Dr. Maurice Creasey, since the Society of Friends in three hundred years' experience had found that "its greatest tragedies" occurred when it tried to "timetable" the Spirit (*The Guardian*, 18 September 1964).

Eventually the 1980 plan was agreed upon, with the date regarded as a "symbol," though the Archbishop of Wales, Dr. A. E. Morris, still felt grave anxiety over fixing even a "symbolic" date.

> ... we have not yet found a pattern of reunion on which we are all broadly agreed, and, until we have, it is dangerous and im-

practical for us to commit ourselves to a date. (*The Guardian,* 19 September 1964)

Attempts at union, he said, between the Anglican Church and the Church of South India had not found a workable basis. No such pattern could be judged except after years of experience. And, though he did not put it in such words, it would seem obvious that unity must grow freely from within, and not be imposed from without.

Freedom of religious belief was one of the most important questions at the Vatican Council, held during September 1964. This is no longer so exclusively European and Latin in character as formerly, and even women observers from the religious orders have now been admitted to it. The American delegates, led by Cardinal Cushing of Boston, demanded that the Roman Church should proclaim unequivocally its

belief in a right of all men to religious freedom. Without such a declaration, as Cardinal Koenig of Vienna argued, the Church cannot honestly denounce the denial of freedom in totalitarian states (CHRISTOPHER HOLLIS: *The Observer,* 27 September 1964).

Adoption of this means a separation of Church and State, and the opposition argued that freedom to spread any other religion might endanger the unity of a Roman Catholic nation. The counter-attack pointed out that being simply a formal member of the Church, i.e., a form "convenient to a secular government," meant a deterioration in quality. Cardinal Cushing made the much-applauded point: "We must give to others what we claim for ourselves."

It is apparently not generally recognized how intimately true freedom and unity are connected — not opposed, but indispensable complements. When they are reconciled, unity is not confined to any one creed, sect, nation, or any specific group (and thus does not become a potential source of strife with other groups outside the pale), but embraces all in the true spirit of tolerance.

Common Ground (Autumn 1964), the excellent little journal of the Council of Christians and Jews, reports on the progress made, during the past twelve months, by the Givat Haviva Centre of Jewish-Arab and Afro-Asian Studies in Israel. It is not merely an educational centre open to both Jew and Arab, but has a policy and purpose fundamentally directed towards co-operation; and it aims, among other objects, to study and inaugurate practical proposals for relaxing tension and building up peaceful relations between the two peoples. It had begun as a teachers' training college, with twenty-six Arabs and twenty Jews, and plans to bring a knowledge and understanding of each people's "cultural, spiritual, and social roots" to the other, as well as to help establish co-operative relations between Israel and her neighbours. The project includes formal teaching on the two cultures and research into conditions and trends in the Middle East, Asia, and Africa; and there is also a social side. Sufficient progress has been made for an extension to be built last March, and it is hoped that the influence of this nucleus of brotherly understanding and consolidation will continue to spread.